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ters; a character which is constant and therefore reliable for purposes of differentiation and classification in one suborder or family, in another may be highly variable. This fact must be recognized in framing classifications.

The author retains with a few minor changes the classification proposed in the catalogue of the Jurassic bryozoa. In the present state of knowledge some scheme of classification is a necessity and yet but a temporary expedient. Our knowledge of the derivation, purpose, function and relative importance of the various structures found in fossil bryozoa is still too imperfect to enable an abiding classification to be framed. After all, the main purpose of a classification is to provide a scheme for maintaining an easy grasp upon relationships.

At the present time the best work that can be done is just the kind which our author does in this work, the giving of careful, close, accurate description with some account of the variations exhibited by a 'species,' with figures from which the form can be certainly recognized, and the careful, accurate, critical examination of the literature to weed out the synonyms. The author describes a considerable number of new species, showing that even in this direction there remains a great deal to be done. To the student of the bryozoa in general and the Cretaceous bryozoa in particular, the present volume must prove an indispensable working requisite.

J. M. N.

The Human Nature Club; An Introduction to the Study of Mental Life. By EDWARD THORNDIKE, Ph.D. Longmans, Green & Co. 1901. 8vo. Pp. 235.

This is an attempt to present the main facts of psychology in the form of a story, or at least of dialogue. Of this aspect of the essay the author says: 'Dramatically it is an atrocity.' Such frank disclaimer makes any further comment ungracious. And yet it would certainly have added much to the success of the undertaking not to have so entirely ignored the artistic factor in the presentation. It must, however, be viewed merely as a pedagogic aid to the popularization of the study of psychology, and particularly as a means of arousing interest

in the significance of the every-day mental life among every day people. As such it is an eminently sound and helpful presentation. It is also more than this, as it presents a perspective of the importance of some of the factors of mental assimilation, which bear the mark of close and original thinking. This is particularly true of the discussion of the formation of habits, with reference to the effect of special upon general training. In the main it is an appropriately eclectic treatment of the primary elements of our mental nature. The Human Nature Club is a very artificial assemblage of persons, who discuss, with rare singleness of purpose, 'what the brain does,' and the 'things we do without learning' and 'the different ways of learning'; consider the senses and memory and attention and trains of thought and mental imagery and suggestion and imitation and our emotions and our actions and character, and some other yet more complex and deeper questions. Socrates would certainly be shocked at the modern speed with which conclusions are drawn from a few sporadic, and yet significant, illustrations, with but little allowance for analysis or dialectic. But this is inevitable, if the book is to cover its ground; and after all, the characters of the dialogue do not really draw these conclusions, but only restate them from such worthy authorities as James and others. The psychological matter is well grounded, suggestive, discriminatingly used and clearly set forth. The query will arise with reference to the proof of the pudding, which according to modern notions is not in the eating, but in the digestion thereof. That the book may prove palatable to certain palates, it is easy to believe; but whether persons with sufficient maturity of mind to consider psychological questions at all should not be at once placed on more strenuous diet, is a question upon which teachers of psychology are likely to hold diverse opinions. Yet with whatever training they may desire their pupils to approach the study of mental phenomena, it would be mere perversity to fail to recognize that there is in this country a large class of persons who do 'study' psychology, are genuinely interested, and are likely to be approachable only by ap-

propriate popularizations. For these this volume has the promise of proving serviceable, and to others and more serious students it may not be without suggestive value. It is fortunate, at all events, that the psychology thus presented draws its inspiration from worthy and scholarly sources, and is presented in a way calculated to make the student think and observe, not merely read and repeat. We may question whether good wine should be so much diluted; but however thin, it retains a flavor which wine of lesser quality never bears.

J. J.

BOOKS RECEIVED.

Report of the Seventieth Meeting of the British Association for the Advancement of Science, held at Bradford, in September, 1900. London, John Murray. 1900. Pp. cxvi + 975 + 111.

Report of the U. S. National Museum. Part II. A Memorial of George Brown Goode together with a selection of his Papers on Museums and on the History of Science in America. Washington, Government Printing Office. 1901. Pp. xii + 515.

The Elementary Principles of Chemistry, accompanied by Suggestions to Teachers. A. W. E. YOUNG. New York, D. Appleton & Company. 1901. Pp. xiv + 106 + 48.

Ganol's Natural Philosophy. Translated by E. ATKINSON and revised by A. W. REINOLD. Longmans, Green & Co. 1900. Pp. xii + 752.

Lepeophtheirus and Lernæa. No. VI. of the Liverpool Marine Biological Committee Memoirs. ANDREW SCOTT. London, Williams & Norgate. 1901. Pp. viii + 54 and 5 plates. 2 s.

Second Report of the United States Board on Geographic Names, 1890-1899. Washington, Government Printing Office. 1901. Pp. 150.

SCIENTIFIC JOURNALS AND ARTICLES.

NUMBER LI. of the *Journal of American Folk-lore*, which is late in appearing, and concludes the year 1900, contains as the first article a Hawaiian legend entitled 'Laieikawai,' from the memoranda of Dr. John Rae, by whom the story was taken down and translated, probably about 1860. Of this narrative a variant appears in the book of King Kalakaua, published in 1888. Both versions are abstracts, but the account of Rae, which is only a fragment, is so far as it goes much fuller, and gives a much

better idea of the literary character of Hawaiian myth than any other accessible source of information. The story seems to have been a prose epic narration of great length, ornamented with occasional pieces of verse and provided with a very complicated plot. The state of society, and the conceptions as well as modes of expression, frequently remind the reader of the Homeric poems. The heroine from whom the tale is named was worshipped by certain Hawaiian gentes under the title of the Lady of the Twilight, and the sun-hero became her husband. The story of Rae recites the manner in which the girl, as born before the coming of a brother, is sentenced to be put to death, her concealment by her grandmother, education in a cave below a waterfall, growth to maturity, and great beauty, the fame of which got abroad, and caused a quest after her place of hiding, which was indicated by the presence of a rainbow, attendant on the maiden as of divine race. The narration is full of information concerning Hawaiian cult and superstition, and makes a valuable addition to the existing stock of knowledge. It is to be hoped that the publication may lead to a determined attempt to preserve Hawaiian legendary lore, and to procure full and correct texts in the original language. Miss A. C. Fletcher describes a Pawnee ceremony of thanksgiving, at which she had the good fortune to be present. In this rite a buffalo skull was worshipped as representative of an ancient divine buffalo established by the supreme deity Tirawa as mediator and teacher of men. Dr. A. F. Chamberlain contributes a discussion on 'Algonkian Terms connected with Religion and Mythology.' Among the items of belief may be noted evidence that sacrifices were made to the war-god by the suspension to trees of human victims; one is reminded of the similar Norse offerings to Odin. Rev. W. M. Beauchamp supplies an Onondaga tale of the Pleiades, in which these stars are represented as merry children who have danced themselves into the sky. The excellent record of 'American Folk-Lore' is continued by Dr. A. F. Chamberlain (Clark University, Worcester, Mass.). With the present year Dr. Chamberlain will assume the general management of the journal, Mr. W. W. Newell, who has hitherto